

ON THE TIBETAN AND MONGOLIAN TRANSLATIONS  
OF SANSKRIT GRAMMATICAL WORKS

The Tibetan and Mongolian translations of Sanskrit grammatical works is merely one side, but a substantial one, of the great deal of translation carried out over hundreds of years of the enormous literary and scientific heritage of ancient and medieval India from Sanskrit into Tibetan and Mongolian. Tibet had played a leading role in inheriting, keeping the cultural and scientific achievements of India and disseminating them into Asia. It could be compared to those countries of the East, which, as is known, during the period of Arab domination, had been playing an active role in the transmission of a great deal of Indian cultural and scientific values into the West. It is characteristic that almost at the same time when Buddhism and the Buddhist culture had gone into a decline in their motherland under the blow of the recently risen Islam, the Arabs and Tibetans from both sides of India actively seized upon Indian cultural and scientific achievements. It is thanks to the Arabs and Tibetans that a great number of literary and scientific works of ancient and medieval India have been secured for the following generations and become the heritage of peoples in the countries of East and West.

It seems to us necessary alongside the study of the Sanskrit literature itself, to undertake a comprehensive investigation of translations of Sanskrit literary and scientific works into different languages of the world, in particular, into the Tibetan and Mongolian languages, since a significant number of those works have not been preserved in the original.

The Tibetan translations of Sanskrit works are of great interest to us for they have, in their turn, served as a pattern for translations into other languages, particularly into Mongolian.

Grammar books by Indian authors make up a notable part of the Tibetan and Mongolian translations of scientific works from Sanskrit.

The acquaintance of the Tibetans with the achievements of ancient Indian linguistics goes back to the remote period of VII-VIII centuries A.D.

As is well known, the famous Thon-mi Sam-Bhoṭa who had studied in India after being summoned by king Sroṅ-btsan sGam-bo on his return created the Tibetan character after the model of the Indian script of Nāgari. He wrote eight grammatical works but only two of them are extant to our days.

Thus Thon-mi Sam-Bhoṭa could be considered the founder of the linguistic school in Tibet. However, it is not known whether he dealt with the translation of Sanskrit grammatical treatises. It is also unknown whether the Tibetans compiled and translated any grammatical works after Thon-mi Sam-Bhoṭa up to the XIII century. According to the Tibetan sources known to us it has been ascertained that an enormous and intensive amount of work on the study and translation of Indian linguistic treatises had recommenced thanks to the efforts of Sa-skyapaṇḍita Kun-dGa' rGyal-mTshan (1182-1251), as well as the great hereditary translators, Ṣon-sTon rDo-rJe rGyal-mTshan (XIII century), dBaṅ-sTon bLo-gRos brTan-pa (1276-1342), the nephew of the last dBaṅ Lo-tsā-ba Byaṅ-Chub rTse-mo, Yar-kLuṅs Lo-tsā-ba Grags-ba rGyal-mTshan who was the nephew of dBaṅ Lo-tsā-ba Byaṅ-Chub rTse-mo, the well known scholar Bu-sTon Rin-Chen-Grub (1290-1364) and others. It is not necessary to say much about the well-known Sa-skyapaṇḍita Kun-dGa' rGyal-mTshan. It should simply be stated that he was one of the first Tibetans of that period who studied in India, learnt all the wisdom of the traditional education and obtained the highest academic rank of the paṇḍita by mastering the « Five great sciences ». He was a celebrated linguist and, having learnt the Sanskrit language perfectly, wrote the well-known grammatical work « sgra la 'jug ṣes bya ba'i bstan bčos ». The work « mkhas pa rnams 'jug pa'i sgo » was the one of his philological compositions in which the author, above all, made an apt and creative comparative study of the Tibetan and Sanskrit languages similar to modern methods of comparative linguistics.

The date of life of Ṣon-sTon rDo-rJe rGyal-mTshan is uncertain. But judging by the fact that he was the eldest brother of dBaṅ-sTon bLo-gRos brTan-pa (1276-1342) and a contemporary of the distinguished 'Phags-pa bLo-gRos rGyal-mTshan (1235-80), we believe that he lived and worked in the XIII century. For five years he lived in Nepal and mastered the five lesser sciences-grammar, lexicology, poetics, prosody, and astrology. He especially studied the science of grammar.

He translated several treatises from Sanskrit into the Tibetan language including *Bodhisattvāvadānakalpalatā*. He also introduced the study of Sanskrit grammar, prosody and lexicology in Tibet<sup>1</sup>.

1. The Blue Annals, translated by George N. Roerich, Part two, The Asiatic Society, Calcutta, 1953, pp. 784-85.

dBañ-sTon bLo-gRos brTan-pa, the youngest brother of Šoñ-sTon rDo-rje rGyal-mTshan, visited Nepal seven times and studied poetics, Sanskrit grammar, astrology, logic and so on. Thoroughly he also learnt the Prākṛita language from the *ācārya* whom he chanced to meet. From a time he became a great translator<sup>2</sup>. In his childhood dBañ-Lo-tsā-ba Byañ-Chub rTse-mo became a disciple of his distinguished uncle dBañ-sTon bLo-gRos brTan-pa and mastered the basic sciences of that period including the Sanskrit language. He was famous for being a great learned translator<sup>3</sup>.

The translation activity of dBañ-Lo-tsā-ba Byañ-Chub rTse-mo was taken up by his nephews -Yar-kLuñs Lo-tsā-ba Grags-ba rGyal-mTshan and translator Nam-mKha' Zañ-po<sup>4</sup>.

There is no need whatever to write much about the celebrated Tibetan scholar Bu-sTon Rin-Chen-Grub<sup>5</sup>. We only note that he played a prominent role in the creation of the Tibetan Danjur and composed its valuable catalogue which, in particular, contains interesting data on early Tibetan translations and translators of Sanskrit grammatical treatises.

The translations done by the above-mentioned two scholars- Šoñ-sTon rDo-rje rGyal-mTshan and dBañ-sTon bLo-gRos brTan-pa should be related to the earliest Tibetan translations of Sanskrit grammatical treatises. In the Tibetan Danjur of the Derge edition we have found the following translations by them. These are:

1. *Candravyākaraṇasūtra* (Tib. Luñ ston pa Tsandra pa'i mdo<sup>6</sup>. The translation from Sanskrit was done by Šoñ-sTon rDo-rje rGyal-mTshan, the author is Candragomin. Subsequently the translation was checked and edited by dBañ-sTon bLo-gRos brTan-pa.
2. *Tyādyamṭasyaprakṛiyābījaritanāma* (Tib. Ti la sogs pa'i mtha'i bya ba rnam par dpyad pa žes bya ba)<sup>7</sup>. The work was translated by Šoñ-sTon rDo-rje rGyal-mTshan. In the colophon he mentions Mahā paṇḍita Śrī Maṇika and the expert in grammar and logic bSod nams bZaṇ-po who probably helped him with the translation.
3. *Sambandha uddeśa nāma* (Tib. 'bral pa mdor bstan pa)<sup>8</sup>. dBañ-sTon bLo-gRos brTan-pa translated this work, as he wrote, relying on the help of Šoñ-sTon rDo-rje rGyal-mTshan.

2. *Id.*, pp. 786-87.

3. About him, see. The Blue Annals, Part two, pp. 787-89.

4. On these translators, see. The Blue Annals, Part I, 281, 379, vol. II, pp. 411, 639, 658, 700, 788, 791-92, 837, 979, 1047-48, 1050.

5. In detail, see, Part I, pp. 60, 150, 217, 304, 331, 338.

6. Danjur, Derge edition, T.RE, 194, pp. 1r-29r.

7. Danjur, T.SE, 196, pp. 97v-235r.

8. *Id.*, pp. 69r-71r.

4. *Adhikārasgrahanāma* (Tib. spyir btañ ba yañ dag par bstus pa žes bya ba)<sup>9</sup>. This work was translated by dBaṅ-sTon bLo-gRos brTan-pa in Nepal.
5. *Vibhakti kārikā* (Tib. rnam dbye'i tshig le'ur byas ba)<sup>10</sup>. It was translated by dBaṅ-sTon bLo-gRos brTan-pa on the instructions of bLa-ma Dam-pa Chos-kyi rGyal-po, who should be recognized as the well-known Phags-pa bLa-ma bLo-gRos rGyal-mTshan (1235-80)<sup>11</sup>, and in accordance with the oral explanations of the Nepalese *paṇḍita* dBals-dBaṅ bZaṅ-po (Ketu Indra Bhadra?).
6. *Tinānta* (Tib. Tiṅga'i mtha')<sup>12</sup> was translated in Nepal by dBaṅ-sTon bLo-gRos brTan-pa.
7. *Kalāpasūtra* (Tib. Ka-lā-pa yi mdo)<sup>13</sup> was translated by dBaṅ-sTon bLo-gRos brTan-pa with reference to the commentary on *Durga-siṃha-vṛitti*<sup>14</sup>.
8. *Syadyanta prakriyā* (Tib. Si la sogs pa'i mtha'i bya ba)<sup>15</sup> was translated by dBaṅ-sTon bLo-gRos brTan-pa in the monastery of the great and famous country of Nepal.

dBaṅ lo-tsā-ba Byaṅ-Chub rTse-mo translated *Kalāpavṛitti śiṣhyahehanāma* (Tib. Ka-lā-ba'i mdo'i 'grel pa ṅun du las slob ma la phan pa žes bya ba)<sup>16</sup>.

Yar-kLuṅs lo-tsā-ba Grags-ba rGyal-mTshan translated the commentary on the *sūtra Kalāpasūtranāmavṛitti*<sup>17</sup>, and Nam-mka' Zaṅpo *Kalāpa unādi sūtra* (Tib. Ka-lā-ba'i un la sogs ba'i mdo)<sup>18</sup> as well as the *Unādi-vṛitti* (Tib. Un la sogs pa'i 'grel pa)<sup>19</sup>.

Bu-sTon Rin-Chen-Grub translated two works:

*Dhātukāya* (Tib. Byiṅs kyi tshogs)<sup>20</sup> and *Kalāpasūtravṛitti* (Tib. Ka-lā-ba'i 'grel pa). The latter is mentioned in the catalogue of Danjur

9. Danjur, T.RE, 194, pp. 38v-46v.

10. Danjur, T.RE, 194, pp. 46v-65r.

11. In fact, dBaṅ-sTon bLo-gRos brTan-pa was born 4 years before the death of Phags-pa bLa-ma. Taking into account, however, Phags-pa bLa-ma's close relation with his elder brother Šoṅ-sTon rDo-rje rGyal-mTshan, it could be assumed that the translation of the work has a direct or indirect relation to the great initiator of translations of Sanskrit books in Tibet.

12. Danjur, T.RE, 194, pp. 65r-69r.

13. Danjur, T.LE, 195, pp. 2v-19v.

14. Concerning the *Durga-siṃha's* commentary *Zaya paṇḍita* Lubsangprenglei, 1642-1715, of Khalkha gives to us a great interesting information: the first 12 chapters from *Durga-siṃha's* work were translated by dBaṅ-sTon bLo-gRos brTan-pa, and the work in whole was translated by Bu-sTon Rin-po che. About the latter see below.

15. Danjur, T.SE, pp. 1v-54r.

16. Danjur, T.LE, 195, pp. 31v-63r. In the Mongolian Danjur exists one more work *Sūtradhātu* (Mong. ʧool-un sudur), T. 220, pp. 529r-536v, translated by dBaṅ lo-tsā-ba Byaṅ-Chub rTse-mo. But the work is not found in the corresponding volumes of the Tibetan Danjur.

17. Danjur, T.LE, 195, pp. 21v-31v.

18. Mongolian Danjur, T. 220, pp. 537r-541v.

19. Mongolian Danjur, T. 220, pp. 541v-599r.

20. Danjur, T.LE, 195, pp. 63r-75r.

compiled by Bu-sTon Rin-Chen-Grub himself. We could not find it in the Derge edition of the Tibetan Danjur.

As writes J. Tucci, in the XY-XYI centuries there was a new flow of Indian *paṇḍitas* into Tibet and this contact with Indian scholars renewed the tradition of the ancient lo-tsā-ba and inspired a growing interest in the study of Sanskrit which had been for a long time slackened<sup>21</sup>. It should be added that this tradition has been continued in the course of the following centuries. One have to mention the translations of the great interpreter from Shalu, Dharma-Pāla-Bhadra (Tib. Chos-Kyon bZaṅ-po, 1441-1528) who, as is known, was a notable linguist and wrote the fundamental grammar of the Tibetan language: « rtogs kyi 'jug pa'i dka' gnad sñin po rab gsal gyi 'grel pa mtha' dpyod dans śel me loṅ ».

The following translations were made by him:

1. *Sambandhasiddhyabhidhānaprakriyā* (Tib. 'brel pa grub pa žes bya ba'i rab tu byed pa)<sup>22</sup>. In the colophon the translator presents the information that this work was written by Ñi-ma'i sñin-po (Skr. Sūryahṛidaya or Sūryagarbha?) and translated again from the manuscript belonging to the translator Gyag-sdre.
2. *Uṇādivṛitti* (Tib. Un la sogs pa'i 'grel pa)<sup>23</sup>. In the colophon of his translation the translator writes that this work was composed by Candragomin.
3. *Aṣṭasāhasrika vṛitti mañjuśrī śabda vyākaraṇa* (Tib. 'jam dpal gyi sgra brda sprod pa'i 'grel pa stoṅ phrag brgyad pa)<sup>24</sup>. In the colophon the translator writes that this work was written by Kīrtti.
4. *Tyatyantsyaprakriyāpādarohana nāma* (Tib. Ti la sogs pa'i mtha'i bya ba tshig gsal ba žes bya ba)<sup>25</sup>. The translator in the colophon says that this work was written by dGa'ba'i Grags-pa (Skr. Nandakīrtti) and translated on the instructions of Bu-sTon Rin-Chen-Grub from the Sanskrit manuscript (rgya dpe) belonging to dPyal lo-tsā-ba Chos-kyi bZaṅ-po.

Particular attention should be paid to the translations of the great translator of the XYII century 'Dar-ba lo-tsā-ba Nag-dBaṅ Phun-Tshogs Lhun-gRub who is also known as Tshe-dBaṅ Rab-brTan rDo-rje.

According to the information presented by 'Dar-ba lo-tsā-ba in the colophon to one of his works which he wrote in the Earth-Dog year (1658) when he was 25 years old, we would date his birth as 1634<sup>26</sup>. We have no information on his death. However he was the contem-

21. G. Tucci, *Tibetan painted scrolls*, vol. I, pp. 137.

22. Danjur, T.RE, 194, pp. 78v-86r.

23. Danjur, *id.*, pp. 86r-142r.

24. Danjur, T.RE, 194, pp. 142v-278r.

25. Danjur, T.PO, 212, pp. 1v-70r.

26. Danjur, T.TO, 208, pp. 452r.

porary and disciple of the Fifth Dalai Lama Nag-dBañ bLo-bZaṅ rGya-mTsho (1617-82) who, being a connoisseur of Sanskrit and a great propagator of Sanskrit studies in Tibet, wrote a wonderful commentary on Daṇḍin's *Kāvyādarśa*. As J. Tucci wrote, the Fifth Dalai Lama sent to India Gokula, a *paṇḍita* from Benares, to invite to Tibet his elder brother Bāla-Bhadra. The latter taught Pāṇinivyākaraṇa to the lo-tsā-ba of 'Dar-ba, who made the translation and the Tibetan edition of that work. This lo-tsā-ba was a so proficient in the study of Sanskrit that when the Dalai Lama thought of editing the *Avadānakalpalatā* and it was found that in the available copy some Sanskrit portions were missing, he attempted to reconstruct them, in the original<sup>27</sup>. It is interesting to note that before starting the translation of Pāṇini 'Dar-ba lo-tsā-ba, as he wrote, had thoroughly studied the Pāṇini grammar. He did this with the help of the great Indian *paṇḍita* Bāla-Bhadra from the cast of Brahmans, born in Guru Kshetra (Northern India), as well as of his brother, *paṇḍita* Gokula Nātha Mishra, and wrote all the explanations that he got from these *paṇḍitas* down in the form of a broad commentary under the title of « Pā-ṇiṇi vyākaraṇa gzuṅ'grel gyi go don cho ga dper brjod sogs rig zig tu bkod pa legs bsad nor bu 'dren pa'i śin rta »<sup>28</sup>.

The following translations were made by 'Dar-ba lo-tsā-ba:

1. *Pāṇinivyākaraṇasūtra* (Tib. brda sprod pa Pā-ṇi-ni'i mdo)<sup>29</sup>. As it says in the colophon, this work was translated by 'Dar-ba lo-tsā-ba Nag-dBañ Phun-Tshogs Lhun-gRub in the Earth-Dog year (Sa-khyi), i.e. in 1658 in the monastery of 'Bras-sPuṅs. The translator enjoyed the good will of *paṇḍita* Bāla-Bhadra and of the Fifth Dalai Lama and used the commentary by the great *ācārya* Rāma Candra.
2. *Sarasvatīvyākaraṇasūtra* (Tib. brda sprod dbyaṅs čan gyi mdo)<sup>30</sup>. It is clear from the colophon that 'Dar-ba lo-tsā-ba was a disciple of the Fifth Dalai Lama and with the assistance of the above-mentioned two Indian brothers-Bāla-Bhadra and Gokula Nātha Mishra he translated this work.
3. *Sarasvatīvyākaraṇasūtravṛtti* (Tib. brda sprod pa'i bstan bčos chen po dbyaṅs čan bya ba)<sup>31</sup>. The author of this work was Anubhūti Svarupa.

A brief reference should be made to the translation of Pāṇini. It is rather hard to explain why the Pāṇini grammar had not been translated earlier at a time when no less intensive work was being carried out on

27. G. TUCCI, *Tibetan painted scrolls*, vol. I, pp. 137.

28. Danjur, T.TO, 208, pp. 27v-452r.

29. Danjur, T.TO, 208, pp. 1v-27r.

30. Danjur, T.SE, 197, pp. 1v-10r.

31. Danjur, T.SE, 197, pp. 11v-125r.

the translation of Sanskrit grammatical compilations. The famous work of Pāṇini which had marked the birth of linguistic science in ancient India was translated, as it was said above, only in 1658. Until this period Tibetan translators limited themselves to translations of commentaries on the main sūtra.

The Pāṇini grammar in the Tibetan translation consists of 39 parts and the title of each part is listed at the end of the *sūtras* (aphorisms). Though the translation is mainly word for word in several places we come across highly skillful rendering of the precise meaning of *sūtras*. The aphoristic brevity that reached the stage of algebraical formulae is very characteristic of Pāṇini's work and this has been transmitted with all its peculiarities. This is a witness to the great skill of the Tibetan translator who perceived the subtle shade of meaning of each *sūtra* of Pāṇini. At the same time it should be taken into consideration that Pāṇini was translated into a language completely different from Sanskrit, namely Tibetan. It is evident that working on the translations the Tibetan translator had good assistance from the above-mentioned two Indian brothers to whom he addresses especial gratitude in the colophones to his translations.

To confirm what has been said above concerning the quality of the Tibetan translation of the Pāṇini grammar we give the following examples:

<i>The original</i>	<i>Tibetan translation</i>
1. <i>Liṭi dhātoranabhyasasya</i> (A. 6.1.8) *	Lit la byin abhya-sa ma yin no (Danjur, T. 208,16 v).
2. <i>Huśnuvoḥ sarvadhātuke</i> (A. 6.4.87)	Hu-snu dag gi byin thams čad la'o (T. 208,18 r).
3. <i>Uṇādayī bahulaṃ</i> (A. 3.3.1)	Un a sogs rnams mañ po la'o (26 r).
4. <i>Ikoḥ savarnaśākalyasya</i> <i>hasvaccha</i> (A. 6.1.127)	I-ka gi 'dra ba ma yin pa la sa- kalya-kyi thuñ du yan na'o (2 v).
5. <i>ātau ṇalaḥ</i> (A. 7.1.34)	āt las nal au'o (17 v).
6. <i>Halantyaṃ</i> (A. 1.3.3)	ha yig la sogs pa rnams la yig brjod pa'i don no (1 r).
7. <i>kriyādibhyaḥ śnā</i> (A. 3.1.81)	krī la sogs rnams las śnā'o (20 r).
8. <i>Stanbhu stumbhu skambhu skumbhu skuñbhyah</i> <i>śnuśca</i> (A. 3.1.82)	stambhu stumbhu skuñc rnams las rnams las śnu la'n no (20 r).
9. <i>utaśca pratyaśādasamyoga-pūrvāta</i> (A. 6.4.106)	rkyen ut las kyan brtsegs pa dan po ma yin pa las so (18 r).

\* Reference to Pāṇini edition *Aṣṭādhyāyī of Pāṇini*, voll. I, II, Delhi-Varanasi-Patna, 1962, is indicated in this work in the following manner: A. 6.1.8., where A-means *Aṣṭādhyāyī*, 6-the sixth book of *Aṣṭādhyāyī*, 1- the first part of the book, 8- the number of the sūtra, or rules.



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| 10. <i>Parasmaipādanām ṇala-</i><br><i>tusasthalathusaṇalvanāḥ</i><br>(A. 3.4.82) | Pa-ra-smai-pa-da rnams kyi nal<br>a-thus-us-thal a-thus-a nal-ba-<br>ma rnams so (16 v).                        |
| 11. <i>Pushādityutādyulṛiditaḥ</i><br><i>parasmaipadeshu</i><br>(A. 3.1.55)       | Push-la sogs parnams dan tyuta<br>la sogs pa rnams dan li 'gro<br>ba las pa-ra-smai-pa-da rnams<br>la'o (18 r). |
| 12. <i>Mukhanāsikavacano anu-</i><br><i>nāsikaḥ</i> (A. 1.1.8)                    | kha sna nas brjod pa dag rjes su<br>sna ldan no (1 r).  |

It could be said that with the translations by 'Dar-ba lo-tsā-ba the great activity on the translation of Sanskrit grammatical works was in the main completed.

In our estimation, in all more than 30 Sanskrit grammatical works were translated into Tibetan language and were included in six volumes of the Danjur. It should be especially stressed that there are not a few works among them which have not remained in their originals, have even been forgotten in India itself and are still unknown to the contemporary world of science. In such works we include the following:

1. *Varṇasūtranāma* by Candra (Candragomin) (Tib. yi ge'i mdo žes bya ba)<sup>32</sup>.
2. The commentary on this *sūtra Varṇasūtravṛtti* (Tib. yi ge'i mdo'i 'grel ba)<sup>33</sup> was written by the great lobon Chos-sKyon (Skr. *ācārya* Dharma-Pāla)<sup>34</sup>.
3. *Jatakamālasyapañcaka* (Tib. skyes pa'i rabs kyi rgyud kyi dka' 'grel)<sup>35</sup> written by Vīrya-Siṃha.
4. *Vacanamukhayudhopamanāma* (Tib. smra ba'i sgo mtshon cha lta bu žes bya ba)<sup>36</sup>. Paṇḍita Dran-pa Ye-še Grags-pa (Skr. *Smarajñānakīrtti*?) was the author.
5. The work of the same author *Vacanamukha yudhopama nāma vṛtti* (Tib. smra ba'i sgo mtshon cha lta žes bya ba'i 'grel pa)<sup>37</sup>.
6. *Sarvabhāshappravartana vyākaraṇa śāstra* (Tib. smra ba kun la 'jug ba'i sgra'i bstan bčos)<sup>38</sup> by Subhāsha Kīrtti.

32. Danjur, T.RE, 194, pp. 34r-34v.

33. *Id.*, pp. 34v-38v.

34. We reconstructed the great lobon (slob-dpon chen-po) Chos-sKyon as Mahā-cārya Dharma-Pāla. We assume that he is the scholar *ācārya* Dharma-Pāla, about whom I-Tsing, a great Chinese pilgrim-traveller, who visited Nalanda in VII A.D. informed in his time. According to the information of the latter Dharma-Pāla wrote some grammatical works, but, as Rāma Suresha Tripathi writes, all these works have not reached to the present-day. RĀMA SURESHA TRIPATHI, *Sanskrit linguistics*, Delhi, 1972, pp. 28, in Hindi.

35. Danjur, T.PO, 212, pp. 275r-312v.

36. Danjur, T.SE, 196, pp. 277v-281v.

37. Danjur, T.SE, 196, pp. 282r-303r.

38. Danjur, T.SE, 196, pp. 235v-236r.



7. *Sambandha siddhyabhidhāna prakriyā* (Tib. 'brel pa grub pa žes bya ba'i rab tu byed pa)<sup>39</sup>. The author was lobon Ņi-ma sŅin-po (Skr. Sūryahṛidaya or Sūyargarbha?).
8. *Tyatyantayaprakriyāpādarohanāma* (Tib. Ti la sogs pa'i mtha'i bya ba tshig gsal ba žes bya ba)<sup>40</sup> by dGa'-ba'i Grags-pa (Skr. Nanda Kīrti?).

Turning to the Mongolian translation of Sanskrit grammatical works it should be noted that all of them were made from the Tibetan translations considered above and were included into the relevant volumes of the Mongolian Danjur. The Mongolian translations represent the latest versions of the translation of Sanskrit grammatical works into oriental languages. These translations were mainly made in the XVIII century when a great deal of work was being carried out on the translation of the Tibetan Danjur into the Mongolian language. This does not at all mean that the Mongols did not know the grammatical works of Pāṇini and his followers before that period. The historical facts show that in XIII-XIV centuries the grammar of the Mongolian written language was worked out under the strong influence of the Indo-Tibetan linguistic school which originated from Pāṇini. The first Mongolian grammar by Choiji-Odsar (XIV century) and its following commentaries are a witness to the application of the basic conceptions of the teachings of Pāṇini and of his Indian, as well as his Tibetan followers to the elaboration of the grammar of the Mongolian language (definition of the consonants and vowels, classification of sounds according to the principles of the Five mahabhūti, the eight-case declension and so on). Here we are not speaking about numerous Mongolian grammatical terms which were worked out almost entirely on the basis of Sanskrit terminology and a number of which became firmly entrenched into the Mongolian language as translation loan-words.

We know very little about the Mongolian translators who translated Sanskrit grammatical works from Tibetan. But in the light of the colophones to the Mongolian translations it is obvious that there were few of them. Those are:

1. Dai güüs darqan siregetü Agvang-dampil (Tib. Nag-dBañ bsTan-'Phel, 1700-80) from the khoshun (province) of beil Sonombaljir, Zegün-Abaya-nar aimak.
2. Biligtü güüsi Lubsang-Ligden (Tib. bLo-bZañ Legs-lDan), younger brother of the above-mentioned translator.
3. Sumatiśīla \* (Mong. Lubsang-chultum, disciple of Raqu -khu-tugtu, born in 1694-...?).

39. Danjur, T.RE, 194, pp. 78v-86r.

40. Danjur, T.PO, 212, 1v-70r.

\* Also known under the Tibetan name of bLo-bZañ Tshul-Khrims.

These translators translated quite a number of volumes belonging to the grammatical part of Danjur. This proves that Sanskrit grammatical works were translated into Mongolian during the period when the Tibetan Danjur was being translated into Mongolian by the best translators gathered together from all parts of Mongolia.

It should be mentioned that the translator of the Pāṇini grammar, including the above said commentary of 'Dar-ba-lo-tsā-ba, was Suma-tiśila who also translated numerous other grammatical works listed in the 224 -th volume of Danjur.

At present we are working on a critical analysis of the old Mongolian translation of Pāṇini on the basis of the Sanskrit original and the Tibetan translation with a view to issuing a new edition of the Mongolian translation of the Pāṇini grammar.

**SUPPLEMENT** — A list of the Sanskrit grammatical treatises included in the Tibetan Danjur of the Derge edition.

*Tomus, RE, 194*

1. *Candra vyākaraṇa sūtra* (Tib. Luñ ston pa Tsandra-pa'i mdo), 1r-29r.
2. . . . . ? (ñes bar sgyur ba ni pa'i 'grel pa žes bya ba), 30v-33v.
3. *Varṇa sūtra nāma* (Yi ge žes bya ba), 34r-34v.
4. *Varṇa sūtra vṛtti* (Yi ge'i mdo'i 'grel ba), 34v-38v.
5. *Adhikāras graha nāma* (Spyir btan ba yan dag par bsdus pa žes bya ba), 38v-46v.
6. *Vibhakti kārika* (Rnam dbye'i tshig le'ur byas ba), 46v-65r.
7. *Tinānta* (Tiñga'i mtha'), 65r-69r.
8. *Sambandha uddeśa* ('bral pa mdor bstan pa), 69r-71r.
9. *Dhātukāya* (Byiñ kyi tshogs), 71r-78v.
10. *Sambandha siddhyabhidhāna prakriyā* ('brel pa grub žes bya ba'i rab tu byed pa), 78v-86r.
11. *Uṇādi vṛtti* (Un la sogs pa'i 'grel pa), 86r-142r.
12. *Aṣṭa sāhasrika vṛtti mañjuśrī śabdha vyākaraṇa* ('jam dpal gyi brda sprod pa'i 'grel pa ston phrag brgyad pa), 142v-278r.

*Tomus, LE, 195*

13. *Kalāpa sūtra* (Ka-lā-ba'i mdo), 2v-19v.
14. *Kalāpa sūtra vṛtti* (Ka-lā-ba'i mdo'i 'grel pa), 21v-31v.
15. *Kalāpa laghu vṛtti śiṣyaheha nāma* (Ka-lā-pa'i pa fiun du las slob ma la phan pa žes bya ba), 31v-63r.
16. *Dhātu kāya* (Byiñ kyi tshogs), 63r-75r.
17. . . . . ? (Luñ ston pa Ka-lā-pa'i mdo'i 'grel pa slob ma la phan pa kun thob bo žes pa'o), 75v-337r.

*Tomus, SE, 196*

18. *Syadyanta prakriyā* (Si la sogs pa'i mtha'i bya ba), 1v-54r.
19. *Kalāpa sūtra sambandha syadi vibhakti prakriyā* (Ka-lā-pa'i mdo dan 'brel pa'i si la sogs pa'i rnam dbye'i bya ba), 54v-97r.
20. *Tyādyamāsyapraṅkriyābījāritānāma* (Tib. Ti la sogs pa'i mtha'i bya ba rnam par dpyad pa žes bya ba), 97v-235r.
21. *Sarva bhāṣa pravartana vyākaraṇa* (Smra ba kun la 'jug ba'i sgra'i bstan bčos), 235v-236r.
22. *Sarva bhāṣa pravartana vyākaraṇa śāstra sya vṛtti* (Smra ba kun la 'jug pa'i sgra'i bstan bčos kyi 'grel pa), 236r-244r.
23. *Prayoga mukha vṛtti* (rab tu sbyor ba'i sgo'i 'grel pa), 244r-250v.
24. *Binda nivartana nirdosha kārika* (ldog pa bsdus pa bstan pa'i tshig le'ur byas ba), 250v-277r.

25. *Vacana mukha yudhopama nāma* (smra ba'i sgo mtshon cha lta bu žes bya ba), 277v-281v.
26. *Vacana mukha yudhopama nāma vṛtti* (smra ba'i sgo mtshon cha lta bu žes bya ba'i 'grel pa), 282r-303r.

Tomus, SE, 197

27. *Sarasvatī vyākaraṇa sūtra* (brda sprod dbyaṅs čan gyi mdo), 1v-10r.
28. *Sarasvatī vyākaraṇa sūtra vṛtti* (brda sprod pa'i bstan bčos chen po dbyaṅs čan byā-ka-ra-na'i 'grel pa rab tu bya ba gsal ldan žes bya ba žugs so), 11v-125r.

Tomus, TO, 208

29. *Pāṇini vyākaraṇa sūtra* (brda sprod pa Pa'a-ni-ni'i mdo), 1v-27r.
30. Tib. Pa-a-ni-ni byā-ka-ra-na gžuṅ 'grel gyi go don cho ga dper brjod sogs rig žig tu bkod pa legs bšad nor bu 'dren pa'i šin rta žes bya ba, 27v-452r.

Tomus, PO, 212

31. *Tyatyant sya prakriyā pādarohana nāma* (Ti la sogs pa'i mtha'i bya ba tshig gsal ba žes bya ba), 1v-70r.
32. *Candra vyākaraṇa varṇa sūtra* (Luṅ ston Tsandra-pa'i yi-ge'i mdo).
33. *Candra vyākaraṇa varṇa sūtra nāma vṛtti* (Luṅ ston pa Tsandra-pa'i yi-ge'i mdo'i 'grel pa), 265v-270r.
34. *Jataka māla sya pañcaka* (skyes pa'i rabs kyi rgyud kyi dka' 'grel), 275r-312v.